

THE  
DYING MANS  
Last Sermon.

O R,

*The Fathers last Blessing.*

Left, and bequeathed as a Legacy unto his Children, immediately before his Death.

Being comfortable Meditations and Preparations for the day of death; which for the worth of them are more worthy to be written in letters of Gold, then with Ink and Paper.

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The seventh Edition, with Additions.

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Job 14. 1, 2. *Man that is born of a woman, is of few dayes and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.*

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London, Printed for Elizabeth Andrews, at the  
White Lion near Pye-Corner. 1662.

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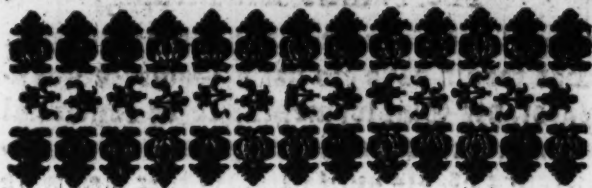
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*frances rodford her book*



THE  
FATHERS  
last Blessing,

Left & bequeathed as a Legacy  
unto his Children a little  
before his Death.

**T**he life of a Christian is, or rather  
should be, a continued daily medi-  
tation on, or a preparation for  
the day of his death. The first  
man living was called Adam, Gen. 2. which  
in the original signifies a clod of red earth,  
and he was arrayed and clothed by God  
with the skins of dead beasts, and ad-

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Indged to the Earth to dig and delve in it. God would have his very Name, his Apparel, his Employments, to be continual remembrancers of his original, and promouitours of his mortallty, O that men were wise, that they understood this, that they would remember their latter end ! For whatsoever a mans Wisdom, Birth, Beauty, Strength, or State be, his foundation is in the dust : Dust thou art, and unto Dust thou shalt return, Gen. 3. 19. There seems to be a vast difference between a Cedar and a Shrub, a Vine and a Bramble, so long as they both grow together, but cut them down and burn them; and their ashes will be one and the same. In this mortal life, some men sit upon the Throne, others are grinding at the Mill; some go clothed in purple, and fare deliciously every day as Dives did; and others like Lazarus, lye at rich mens gates, and haue not so much as the crumbs of their table : but in the grave there is no difference, there the poore and the rich are all one ; the Worms feed as well on rich Dives, as on poore Lazarus ; Kings and Emperours must submit to Death, and lay down their Crowns and Scepters at the Grave.

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The Daughters of Jerusalem, as the Prophet Isaiah saith in the third Chapter, and sixteenth Verse, which do walk with stretched forth necks, and wanton enticing eyes, mincing as they go, and making a tinkling with their feet, must at last drop into the grave. And they that glory in the nobleness of their Birth and Blood, must make their beds in the Dust, and acknowledge Corruption for their Father, and the Worms for their Mother. Why then should sinful Dust and Ashes be proud? For we brought nothing with us into this world, and it is most certain we shall carry nothing with us out of this world, as the Apostle saith; 1 Tim. 6. 7. And holy Job saith, Job 1. 21. Naked came we out of our mothers womb, and naked shall we return, &c. And the Apostle saith, Hebrews 9. 27. It is appointed for all men once to dye. There is nothing more certain then Death, and yet nothing more uncertain: most certain it is we must all dye; but when, where, or how we must all dye, that is altogether uncertain.

We read in the Scripture that all the Fathers dyed, Gen. 5. Adam the first man dyed; and Methuselah the oldest man, he

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died also. Abraham the friend of God, and father of all the faithful, he died, as you may read, Genesis 25. 8. And Abraham gave up the ghost, and died in a good old age, an old man, and full of years. David a man after Gods own heart, who triumphed over all the host of the Philistines, and slew Goliath, 1 Sam. 17. 49. yet was overcome by death, as you may read, 1 Kings 2. 10. And Solomon the wisest of men was constrained to submit unto death, as you may see, 1 Kings 11. 43. And Moses the servant of the Lord, he died, Deut. 34. 5. And what man is he that liveth, and shall not see death? For as wise men dye, (saith the Psalmist, Psalm 49. 10.) so likewise the fool, and the brutish person. We all, like the Disciples, run fast, who shall come first to the Sepulchre. We are no sooner born but we begin to dye. Man that is born of a woman is of few dayes. He cometh forth like a flower, and is cut down, Job 14. 1, 2. In the morning they grow up and flourish: in the evening they are cut down and withered, saith Moses, Psal. 90. ver. 4. And holy Job saith, There is an appointed time for man upon earth, and God hath set bounds beyond which he cannot pass, Job 7. 1. At the end of his appointed time

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he must dye; yet the time when is very uncertain, as also the manner how: For one dyeth in his full strength, and another in the bitterness of his soul. God will have us ignorant of the day of our death, that we might be ready every day. We are but Tenants at will, and know not how soon our great Lord and Landlord may eject us. Death surprized Abel in the field, Gen. 4. 8. Eli sitting at the doore, 1 Sam. 4. 18. and Jobs Children a feasting, Job 1. 18. Herod sitting on his throne, Acts 12. 33. And as death it self is uncertain, so is the manner also uncertain; there is a Natural death, and there is a Violent death; a Natural death is when a man, as a lamp goeth out, because there is no more oyl left to feed it; and a Violent death is when the soul is as it were thrust out of the body by some untimely accident. There is a timely death, when a man comes to his growth, in a full age, as a Sheaf of corn cometh in his season, which every godly man doth, though he dye never so soon, or never so young. And there is also an untimely Death, (that is) when a man is cropt or cut off as an ear of Corn before it be Harvest. And there is a lingering death, when the  
soul



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soul is besieged with sickness, and so starved out of his habitation. And there is a sudden death, which strikes without giving warning, from which the Lord deliver us. And there is also a quiet death, a departing in peace, when the soul doth as it were steal out of the body.

Josiah he dyed by the wound of an arrow, 2 Chron. 35. 23. Abimelech by the fall of a stone, Judg. 9. 53. Wicked proud Jezabel is eaten up of dogs, 2 Kings 9. 36. There are thousand of casualties and diseases, and no man living knoweth what shall be his end: For unto God the Lord belong the issues of death, Psal. 68. 20. There is but one way into the world, but there is a thousand ways out of the world. And we may all say of death, as David of Ahimaaz, he is a good man and bringeth good tidings.

For first, the death of the body frees us from the body of death, the Remainers of corruption.

Secondly, the death of the body frees us from the misery and incumbrances of this life. So many are the miseries and afflictions of this life, that were it not for the hope of heaven, it would be worse then hell it self; crosses and afflictions come as fast upon



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upon us as Jobs messengers. The life of man is like a winters day, short and very cloudy: Few and evill are the dayes of this life, Gen. 45. 9. Man that is born of a Woman is but of few dayes, but full of troubles, Job 14. 1, 2. Lastly, death translates us from a Prison to a Palace, from a Scaffold to a Paradise, from a vale of miseries to a kingdom of Glorie, where God shall wipe away all tears from our eyes, Rev. 21. 4. Where there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain, where we shall be perfectly free from all sin; therefore may we say with Solomon, Better is the dead then the living. And with St. Paul, To me to live is Christ, and to dye is gain, Phil. 1. 21.

Every man with Balagam desires to dye the death of the Righteous, Numb. 23. 10. And in this they desire well: For to dye well is a point of the highest concernment in the world, because either eternal life or eternal death depends upon it; for as the tree falls, so shall it lie. But to dye well is not attainable, unless we have first learnt the art of living well: a fair day may have a foul evening, but a good life cannot have a bad death; for as David saith, Psal. 37. 37.

Mark

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Mark the perfect man, and behold the upright, for the end of that man is peace; therefore it is good alwayes to be in readines for death; and whensoever the will of the Lord is, willingly and chearfully to submit unto it: for it is written, Rev. 14. 13. Blessed are the dead which dye in the Lord, for they rest from their labour, and their works do follow them. And, if we be dead in Christ, we shall also rise with Christ, Rom. 6. 8. For when Christ who is our life shall appear, then shall we also appear with him in glory, Col. 3. 4.

And now my Son, as I have leasure and opportunity enough, so have I cause more then enough to meditate and prepare for death. I bless God, neither my prosperity nor my adversity hath made me a stranger to the thoughts of Mortality: for meditating on and preparing for death, is never unseasonable, although the time and manner of death be alwayes very uncertain. I bless God, I am not so old as to be weary of life, nor so bad as to be either afraid to dye, or ashamed to live: my afflictions make me sometimes even desirous to dye; but when I consider that it is the glory of a Christian to dye daily, I desire to conquer death

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death by faith, and hopes of a better life. Blessed be God, I can look upon the sting of death unpoisonous, although it may be sharp, because I know my Redeemer Jesus Christ hath taken it away by his death. I can say, and that truly, I never found so much life of Religion, the least of a good Conscience, as I have done since I came to converse so nearly with the thought of death. I do wholly desire to depend upon God, and submit to his will, both in life and death. I shall not think my life too long or too tedious, if God by prolonging it shall be pleased to give me fresh opportunities to do good thereby; neither shall I think my death too soon, whensoever the will of the Lord is to call for me. It is my honour and my exceeding great comfort, that I can go as willingly to my grave, as to a bed of down, or roses; the will of God hath confined and concluded my will I shall have pleasure in dying, for death cannot deprive me of more than I am willing to lose when God sees it fit, whose mercy I am confident will abundantly reward my loss, with the joys of heaven.

My Son, the God of heaven and earth be thy portion; these are my last words,  
for

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for now the time is come, that I must leave this world and go to a better: hitherto as a father have I protected and directed you; but now my time being come, my dayes being but a span long, I must go hence, and shall be no more seen, Psal. 39. 13. ~~See~~ therefore that thou serve the Lord with all singleness and uprightness of heart in godly sincerity, and he will be a father unto thee in my stead. Keep a good Conscience all the dayes of thy life; do to others, as thou wouldest have others to do to thee: For that is the Law and the Prophets, saith our blessed Saviour, Mat. 7. 12. And then when the time shall come, (which although you be young now, you know not how near it may lodge at this present: for many are living now that must dye to morrow, who would weep if they knew they had so short a time to live) that when you shall lie upon your Death-bed, death may not affrighten you, but may appear unto you, as blessed be God it doth now unto me, not in his ugly shapes and deformities, but singless as a friend; thus shall you have comfort within you, that shall rejoyce you when all outward comforts fail you; then every pain you feel shall

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shall be but as a pleasure unto you, because it shall prevent the pains of Hell: then the grave shall not appear loathsome unto you, but sweet, because it was the Lords bed. I bless God, I finde the truth of this upon my own soul; and O that the mercies of God to me might move you and all others to love him, and to serve him to your lites end. And I charge thee before God, before whom I am presently to appear, that you honor God above all things daily and principally: let him be thy fear, and let him be thy dread, let him be thy counsellour, the joy and delight of thy soul; and be sure thou set God alwayes before thy face, so will he be a lantern to thy feet, and a guide to thy paths. Labour strongly to suppress vice, and exalt vertue, strive to be in love with goodness; remember that thou must give an account of each idle hour, and every idle word, as our Saviour saith, Matth. 12, 36. Let all thy actions then proceed from a good Conscience, for thou shalt never thrive by such ways and means as God hath accursed; for that is a miserable gain that is gotten by the loss of the soul. For what shall it profit a man to gain the whole world & lose his own soul,

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Matth. 16. 26. Be alwayes the same in the sight of God, for he seeth all mens actions be they never so secret, as thou appearest to be in the sight of men: take heed thou give no aid nor assistance to any wicked words or works, neither countenance wicked men in the least with thy company; for the faults of those whom thou favourst will be imputed to thee. Be not a follower of those that enrich themselves by unjust gain, for it is better to be poor with honesty, then rich by wickedness. Account that day lost in which thou hast not done or learnt some good. Be more careful to keep thy word then thy money: acquaint thy self with such as are good and vertuous: look upon every thing here below as very uncertain, so shalt thou not rejoyce over much in thy prosperity, nor be over sad or dismayed in adversity. And what counsel I give thee here for the present, be sure thou treasure it up in thy heart for the time to come.

My Son, saith Solomon, Prov. 1. &c. hear the instructions of thy Father. Hear ye children the instructions of a Father, and attend to know understanding, then shalt thou understand the fear of the Lord, and finde the know-

know-

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knowledge of God. Then shalt thou understand righteousness, judgement, and equity, yea, every good path. Walk in the wayes of good men, and keep the paths of the righteous; for the righteous shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and transgressours shall be routed out. Let not mercy and truth forsake thee, binde them about thy neck, write them upon the tables of thy heart, so shalt thou finde favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy wayes acknowledge him, and he shall direct thy paths. Happy is the man that findes wisdom, that getteth understanding, for the merchandize of it is better then silver, and the gain theteof then fine gold. She is mote precious then rubies, her wayes are wayes of pleasantness; and all her paths are peate. She is a tree of life to them that lay hold on her, and happy is every one that retains her. My Son, keep sound wisdom and discretion, and let it not depart from thine eyes, so shall it be life to thy soul, and grace to thy neck. Then shalt thou walk in the way safely, and thy foot shall not stumble. When thou liest down thou



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Shalt not be afraid, for the Lord shall be thy confidence. Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Enter not into the path of the wicked, go not in the way of wicked men; avoid it, pass not by it, turn from it, and pass away.. Turn not to the right hand nor to the left, remove thy foot from evil. Be not over-hasty to get riches, but consider it is the blessing of the Lord that maketh rich, and he addeth no sorrow to it. Let not thine heart envy sinners, but be thou in the fear of the Lord all the day. Be not among Wine-bibbers, nor among riotous eaters of flesh, for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Look not upon the Wine when it is red, when it giveth its colour in the cup; for at the last it stingeth like a serpent. Devise not evil against thy neighbour, for he that deviseth to do evil, shall be called a mischievous person. Rejoyce not when thy enemy falls, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him. Give not thy strength unto Women, nor thy words to that which destroyeth Kings. It is not for Kings to drink wine, nor Princes strong drink; lest they drink and forget the Law. Open thy  
mouth



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mouth for the dumb; open thy mouth, judge righteously, and plead the cause of the poor and needy. Say not thou, what is the cause that the former dayes were better then these? for thou doest not wisely imagine concerning that, but consider the work of the Lord; for who can make that streight which he hath made crooked, Eccles. 7. 10, 13.

And farther my Son, I would have thee to consider seriously of what I have said, and remember this as the last words of thy dying Father: Fear God and keep his Commandments, for this is the whole duty of man. For God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evil, Eccles. 12. 13, 14.

Thus having blessedly admonished thee in the words of the Wise man, I shall spend out my last breath in a word or two more, and I have done: It is some refreshment to my fainting spirits, to consider how you have begun and spent some years in the experience of troubles, and exercise of patience; and indeed I had rather you should be good and afflicted, then great and sound in the world. I hope God hath designed you to both, having so early put you

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on the exercise of his Graces, Faith, Love, and Patience, which onely will dispose you to those Princely Endowments and Improvements that may gain you the love and favour of all those that fear the Lord. With God I would have you begin, and with God I would have you end: you have begun well, the Lord bless you, go on and prosper; Piety will make you prosperous, at least it will keep you from being miserable: Godliness is profitable unto all things, having the promise of the life that now is, and of the life to come, 1 Tim. 4. 8. For is he much a loser that loseth all, yet saveth his own soul. I trust you have already tasted of that bitter cup whereof I have so deeply drunk. Above all, I would have you, as I hope you are already, well grounded and settled in Religion, and the wayes of God, in which I charge you to persevere; for unless you be well grounded and settled in Religion, you shall never want Temptations to destroy you. Therefore take heed of abetting any Faction whatsoever; for I have observed, that the Devil of Rebellion doth turn himself commonly into an Angel of Light, and Reformation: when some mens Consciences accuse them  
with

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with Sedition and Peresse, they like the old Serpent pretend new Light, and stop its mouth with the name and noise of Religion; and when Piety pleads for Peace, and Patience, then they cry out, Zeal, Zeal. Be sure alwayes to keep up well-grounded Piety, and such Fundamental Truths, as mend both hearts and liues of most men: And with an equal eye and impartial hand, distribute competent Rewards to such as by well-doing shall deserve them; which will undoubtedly gain you both the hearts and labours of the best, yea, and the most too; who though they be not good themselves, will be glad to see the works of vertue sweetned by temporal Rewards.

And once more I do require you, and intreat you as a Father, as a dying Father, that you neuer suffer your heart to receiue the least dissatisfaction to the truth of Religion now established, which I haue by experience found to be the best in the world, and nearest agreeing to the word of God. Happy times I hope will attend you. The Lord bless you, and establish your soul in righteousness, that as you grow in years, so you may grow also in wisdom and goodness,

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wills, in græte and fauour both with God  
and man. The Lord bless you, and make his  
face to shine upon you. And now behold I  
am ready to be offered up, and the time of my  
departur is at hand. I bless God I can say  
as St. Paul, 1 Tim. 3. 7. 8. I have fought  
a good fight, I have finished my course, I have  
kept the Faith; henceforth therefore there is  
laid up for me a crown of righteousness, which  
the Lord the righteous Judge shall give me at  
that day; and not to me onely, but to all them  
also that love his appearing. And now I  
leade you, and go before you to a better  
Kingdom, an Inheritance that is incorrupti-  
ble and undefiled, that fadeth not away, 1 Pet.  
1. 4. which the Lord hath prepared for me,  
and me for it, through the onely and alone  
merits of my onely and all-sufficient Lord  
and Saviour Jesus Christ; to whose blas-  
sed protection and mercy I commend and  
leade you: and so farewell till we meet, if  
not on Earth, yet in Heauen.

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FINIS.

Courteous Reader.

**T**HERE is lately published an excellent and profitable Sermon, called, The Christians blessed Choice; or, the godly mans Resolution. Likewise Christs first Sermon, or, The necessity, duty and practice of Repentance, opened and applied: Also Christs last Sermon, or, the everlasting estate and condition of all men in the world to come. And the Christians best Garment, or, The putting on of the Lord Jesus Christ. Also Heavens Glory, and Hells Horror, or the Parable between Dives and Lazarus opened and applied. And the School of Grace. Very godly Books, and are but three pence price.

There are likewise nine other small Books, all of them very godly, and very comfortable for thy soul. One is entituled, Englands Faithful Physician. The second, Dooms-day at hand. The third, the dreadful character of a drunkard. The fourth, The Fathers last Blessing to his children. The fifth, The sin of Pride arraigned and condemned. The sixth, The Plain Mans Plain Path, way to Heaven. The seventh, The Black Book of Conscience. The eighth, Peters Sermon of Repentance. The ninth, The Charitable Christian. All very necessary for these licentious times, and each of them being but of two pence price. They are to be sold by Elizabeth Andrews, at the White Lion near Py-Corner.

of chamber of stone

noe matter whether: som shal be that say  
one doe to dooth as staye at home if pray  
sundry daimes fairman: have in many hand  
with betw some then plyinge one and me  
tell me why you selfe shoulde be converted  
and not comended to his compell  
small store of maner when thy prier bids a  
and feast not rest: to say the more at home

of hamer and marica  
Lord if thou pleas to ring me but chym on  
; shall have have spirit of ones feavine

abraham was comended by god to ofe  
his dea some isade for a part of is he but  
a willing and ready to doe it the lord said  
howe easy is one god with liball  
counts it as done what we have will to do

one many too to me  
Tesh me to know my selue and report i come  
and my pusion pison will be to rid to shaw  
I shal me to be faith to know thy chine  
what I want has then despaye to me  
I want my ship and eugen and  
ch can not land to know my god my selue  
one yfence

Alas our pinner had thy chanch not bine  
to be a captive thou hadst bine: noe que  
just is the fatory one with a in pinnis  
had we not forst bin slave: ved near bin  
one the world

the northen me and i ha got  
i out i drink i ask my self  
my ofe me and do deny me  
nothing when ever she cane deny me  
when having stand a nobill i pay  
hore lausib bills and goe my way

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